

Surah 11 Surah Hood

HOOD

THE LINK BETWEEN SURAH HOOD AND SURAH YUNUS

By Name: "When you explain the message of *Towheed* as it was proven in *Surah Yunus*, you will become a target of abuse, just as Hood who was abused when he preached the same message."

By Content: This link may be understood by the following three explanations.

1. Allaah says at the end of *Surah Yunus*, "**Follow what has been revealed to you...**" *Surah Hood* begins by explaining exactly what has to be followed i.e. the "**Book, the verses of which have been consolidated** (excellently structured, comprehensive and eloquent) **and then explained** (to make its meaning clear to man. It comes) **from The Wise, The Informed.**"
2. While *Surah Yunus* establishes that no intercessor can overcome Allaah's decision, *Surah Hood* goes on to explain that only Allaah should be summoned when in any need or difficulty.
3. Just as *Surah Yunus* mentioned logical proofs for *Towheed*, so too does *Surah Hood* mentions proofs that are quoted from authentic sources. Therefore, once this *Surah* has proven *Towheed* by logic and quotations, it may be said that the concept has been thoroughly established. It is only obstinacy that now prevents the *Mushrikeen* from accepting it.


A SUMMARY OF THE SURAH

The opening verses of the *Surah* (until verse 24) contain the following four important messages:

1. Summon Allaah only.
2. Only Allaah has knowledge of the unseen.
3. There must be no negligence in propagating the revelation.
4. Although the manifesto is clear, the rejecters will not accept it because of their obstinacy.

Interspersed among these four pertinent messages. The beginning of the *Surah* contains in addition numerous warnings, objections and also glad tidings

Thereafter, Allaah mentions seven narratives that confirm Allaah's first three messages, followed by a verse, which confirms the fourth message.

In the first narrative, Nooh  declared the first message by telling his people, "**I am one**

who clearly warns you that you should worship only Allaah.” [verses 25, 26]

In the second incident, Hood عليه السلام also confirmed the first message, when he told his nation, **“O my people! Worship (Only) Allaah. There is no Ilaah but Him.”** The same message was given by Saalih عليه السلام to his people in the third incident.

The fourth incident refers to Ibraheem عليه السلام who confirms the second message by making it clear that no person (not even the angels or the Ambiyaa) have knowledge of the unseen. Neither did Ibraheem know the angels who invited him, nor did the angels know that he left to prepare a meal for them. Ibraheem عليه السلام's wife, Sara also had no knowledge of the fact that she was preparing meals for angels who do not eat.

The fifth story about Loot عليه السلام also proves that the Ambiyaa do not have knowledge of the unseen because Loot عليه السلام did not recognise who the angels were, thus causing grief to himself. Allaah says about this in verse 77, **“When Our messenger angels came to Loot عليه السلام, he became distressed because of their presence and his heart tightened. He said, 'This is a day of misfortune.'”**

The sixth incident referring to Shu'ayb عليه السلام also emphasizes the first message of calling Allaah only as is seen in his statement to his people, when he said, **“O my people! Worship (Only) Allaah. There is no Ilaah for you besides Him.”** [verse 84]

The seventh and final narrative concerns Moosa عليه السلام. The incident reinforces the third message because it depicts how Moosa عليه السلام endured various trials and difficulties while propagating his message and never wavered from his responsibility.

Confirming the fourth message, Allaah declares, **“So do not be in doubt about what (idols and false gods) these people worship (worshipping their gods will certainly earn them Allaah's punishment). They merely worship as their forefathers worshipped before.”** [verse 109]

سُوْرَةُ هُوْدٍ مَكِّيَّةٌ وَهِيَ ثَلَاثُونَ آيَةً وَعِشْرُونَ كُوْعًا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

الرَّكِيبُ أَحْكَمَتْ آيَتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۝

1. Alif Laam Raa (Only Allaah knows the correct meaning of these letters). This is a Book, the verses of which have been consolidated (are excellently structured and are comprehensive and eloquent) and then explained (to make its meaning clear to man. It comes) from The Wise, The Informed (The One who is All-Aware).

الَّذِينَ يَعْبُدُونَ إِلَّا اللَّهَ أَنِّي لَكُمْ مُنْذِرٌ وَبَشِيرٌ ۝

2. (The message that this Qur'aan bears is that you should) Worship only Allaah. Indeed I (Rasulullaah ﷺ) am one who warns you (about Allaah's punishment if you commit kufr and sin) and (I am) a carrier (bearer) of good news (that you will have Jannah for Imaan and good deeds).

وَأَن تَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ
وَأَن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝

3. (The message of the Qur'aan is also that you should) Seek forgiveness from your Rabb and then turn to Him (obey all His commands). He will then grant you enjoyment (a comfortable life and sufficient sustenance) until an appointed hour (when you will die) and (Allaah will also) grant His grace (favours and rewards) to every graceful person (who favours and assists others). If you turn away (from Islaam), then I truly fear the punishment of a serious day for you (which is certain, definite).

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

4. To Allaah shall you be returned (after death). He has power over all things (and has the ability to take you to task for all the wrong you do).

إِلَّا أَنَّهُمْ يَتَنَوَّنُونَ صُورَهُمْ لَيَسْتَخْفُوا مِنْهُ الْإِنجِنَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ۝

5. Behold! Verily they (some people) turn their chests so that they may hide from Him.

Behold! (Even) When they wear their clothes *(thinking that they are hiding themselves from Allaah)*, He knows what they hide as well as what they disclose. Undoubtedly, He has knowledge of the secrets of their *(inner)* hearts *(their thoughts and intentions)*.

يَا وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ①

6. The responsibility of sustaining every creature on earth rests with Allaah. He knows the place where they will stay *(for a longer period in Jannah or Jahannam)* and the place where they will be kept in trust *(for a shorter period in the world/the grave)*. Everything is *(recorded)* in the Clear Book *(the "Lowhul Mahfoodh")*.

وَهُوَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَعْبُودُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ②

7. It is He *(Allaah)* Who created the heavens and the earth in six days when His throne was upon water, to test which of you carries out better actions *(Allaah created these things so that by seeing them, man can recognise Allaah's power and oneness and by using them, man can be thankful to Him. While many passed the test by recognising Him and thanking Him, others did not)*. Surely if you say, "Indeed you will be resurrected *(brought back to life)* after death," those who commit kufr will definitely reply, "This *(Qur'aan which speaks about resurrection)* is obviously magic *(because it is most convincing)*."

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولَنَّ مَا يَجِئُهُ الْيَوْمَ بِآيِهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ③

8. Indeed, if We have to postpone the punishment from them for a little while, they will certainly say *(mockingly)*, "What holds it back?" Behold! The day when it will afflict them, it will not be turned away from them and *(the punishment for)* their mockery will surround them *(destroy them from all sides)*.

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُوفُ كُفُورًا ④

9. Undoubtedly, if We allow man to taste of Our mercy *(a favour such as wealth or good health)* and then snatch it away from him, he will certainly be despondent *(disappointed)* and ungrateful *(failing to realise that it was Allaah Who granted him the favour in the first place)*.

وَلَئِنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ⑤

10. (On the contrary) If We allow him to taste any bounty after hardship had afflicted him, he will certainly say, "All difficulties have left me!" (Instead of being grateful to Allaah and fulfilling Allaah's commands,) He then becomes boastful and arrogant (thinking that the bounty was earned through his own resourcefulness and effort).

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

11. (This is the behaviour of all) Except those who exercise sabr (patience) and who do good acts. For them shall be forgiveness and an immense reward (because they are always grateful to Allaah and are patient).

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ زَوْجَاءَ مَا عَمِلَ مَلَكٌ إِلَّا مَا آتَتْ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

12. (O Rasoolullah ﷺ) Could it be (It should not be) that you ignore (preaching) some of the commands that have been revealed to you (fearing that the Mushrikeen will mock them), nor (should it be) that your heart grieves because they (the Mushrikeen) say, "Why is a treasure not sent down to him or why does an angel not accompany him (to prove that he is a Nabi)?" You are but one who warns (people about the consequences of kufr and sin. It is not your duty to force people to accept Imaan. You should therefore not grieve when they refuse to accept). Allaah has control over all things (Allaah decides whether people should have Imaan or not).

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

13. Or do they (the Kuffaar) say, "He (Rasoolullah ﷺ) has fabricated (forged) it (the Qur'aan)." Say, "Produce (bring forth) ten 'fabricated' (in your words) Surahs like any in it (in the Qur'aan) and, besides Allaah, call whoever you can (to assist you) if you are truthful (in your claim)." (If the Qur'aan had been "fabricated" as the Kuffaar claim, then let alone one Surah, they should certainly be able to produce ten Surahs similar to those of the Qur'aan because there had been many Arabic speakers who were masters of the language.)

فَإِنْ لَّمْ يَسْتَجِيبُوا الْكُفْرَ فَاَعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لِلَّهِ الْاَهُوْفَهُلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾

14. If they do not respond to you (if they are unable to produce anything similar to the Surahs of the Qur'aan), then be assured (know) that this (Qur'aan) has been revealed by Allaah's knowledge (and power without any contribution by anyone else), and that there is no Ilaah but Allaah (because no other being can assist you to produce anything to match the Qur'aan). So will you not surrender (obey this proof and accept Islaam since the truth of the Qur'aan and the Prophethood of Rasoolullah ﷺ have been proven to you)?

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَتْهَا نُوفٍ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْجَسُونَ ﴿١٥﴾

15. Whoever desires the life of this world and its splendour (*luxurious without a concern for the Aakhirah which they do not believe in*), **We shall grant them the full rewards for their (good) deeds in this very world and they will not be wronged** (*they will not be given less than they deserve*).

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

16. They are the ones who shall have only (nothing but) the Fire for themselves in the Aakhirah. Whatever (good actions) they did in the world will be lost to them (in the Aakhirah) and all their (good) deeds will be in vain (*because they will see no rewards for these in the Aakhirah where they will require them most. This is because they craved only for worldly possessions*).

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوَفًّىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ ۚ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٦﴾

17. Can (the one who is like this, be equal to) the one who is (steadfast) on the clear proof (the Qur'aan) from his Rabb, which is followed (the truth of which is confirmed) by a witness from Him (*Jibra'eel ؑ who brought the Qur'aan from Allaah, as well as the fact that no human can produce anything like it*) **and (the truth of which was confirmed) before it by the Book of Moosa ؑ (the Torah), which was a guide (which led people) and was a mercy to people** (*The Torah mentioned the coming of Rasoolullah ﷺ and the Qur'aan*). **These people (who are steadfast on the teachings of the Qur'aan truly) believe in it. Whoever rejects it from the groups (of Kuffaar), then the Fire (of Jahannam) is his promised abode. So do not be in doubt about it. It is indeed the truth from your Rabb, but most people do not know (believe).**

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٧﴾

18. Who can be more unjust than he who invents lies against Allaah (*by saying that Allaah has children and partners*)? **These people will be presented before their Rabb, and the witnesses (the recording angels, their limbs and the earth) will say, "These are the ones who attributed lies to their Rabb."** **Behold! The curse of Allaah is on the liars** (*the Mushrikeen who are unjust*).

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٨﴾

19. (The liars are) Those who prevented (others) from Allaah's path (Islam), sought (ways to make it seem as if there is) crookedness in it (in Islam), and who rejected (denied the existence of) the Aakhirah.

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ يُضَعِفُ لَهُمْ
الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

20. Such people are not likely to escape (Allaah's punishment) on earth, and besides Allaah they shall not have any helpers (to save them from Allaah's punishment). Their punishment will be doubled (because in addition to their own rejection, they also convinced others to reject). They have neither the ability to hear (the truth), nor can they see (the truth because they do not want to hear or see it).

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

21. These are the ones who have (utterly) ruined (lost) themselves (by adopting the path to Jahannam) and whatever (gods) they fabricated (made themselves) will be lost to them (will be unable to assist them in the Aakhirah).

لَجَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ ﴿٢٢﴾

22. Without doubt, they will be the worst losers in the Aakhirah!

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَاخْتَبَوْا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

23. Surely those who have Imaan, who do righteous acts and who humble themselves before their Rabb (fulfil all His commands and worship Him only), these are the residents of Jannah, where they shall live forever.

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِينَ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

24. The example of the two groups (those who have Imaan and those who do not believe) is like that of the (person who is) blind and deaf and he (compared to the person) who can see and hear. Can the two be equal? (Seeing the stark difference between the Mu'min and Kaafir) Will you (still) not take heed (will you not ponder and accept Islaam)?

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

25. Indeed We sent Nooh (عليه السلام) (as a Rasool) to his nation. (He told them) "Undoubtedly I am one who clearly warns you..." (openly)

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَوْمِ ﴿٢٦﴾

26. "...that you should worship only Allaah (and not your idols, otherwise) I truly fear for you the punishment of a painful day."

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرِيكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرِيكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَأَوْا
ذُنُوبًا بَادِيَ الرِّأْيِ وَمَا نَرِي لَكَ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكَ كَاذِبِينَ ﴿٧٧﴾

27. The disbelieving leaders (chiefs) of his nation said, We consider you to be a mere human like ourselves and we see that only those people follow you who are of low class and who are simple minded. We see no superiority in you over us (we therefore see no reason why we should follow you). In fact, we deem (think) you to be (all) liars (and will therefore not follow you).” (Like many nations, the people of Nooh ﷺ failed to realise that a Nabi has to be a human being. Angels are unable to be effective as Ambiyaa because they do not have the same needs as humans have and can therefore not identify with humans. Nevertheless, even if Allaah did send angels as Ambiyaa to humans, stubborn people would have rejected them on the grounds that they are not human.)

قَالَ يَقُومُونَ رَءِيتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَنِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ
أَنْزِلْهُمْ كُفُوهَا وَأَنْتُمْ لَهَا كَاهُونَ ﴿٧٨﴾

28. Nooh ﷺ replied, “O my people! Tell me. If I am on (If I have) a (very clear) proof from my Rabb (a miracle which proves that I am Allaah's Nabi) and He has granted me a mercy (prophethood) from Himself that is unclear to you (because you are adamant that a Nabi has to be an angel), can we force it onto you when you disapprove of it?” (The duty of a Nabi is only to convey the message to people and not to force them. People are required to accept his message willingly.)

وَلْيَقُومُوا لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَا أَنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَلَكِنِّي
أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٧٩﴾

29. “O my people! I do not ask you for any wealth. My reward is with my Rabb, and I cannot discard (drive away) those who have Imaan (Nooh ﷺ said this when the people expressed that they would follow him only if he disassociated himself from his followers who were poor). Surely, they (the poor Mu'mineen) will meet their Rabb (after death when they will be able to complain to Allaah about those who discarded them). However, I deem (see) you to be foolish (ignorant) people (people who make foolish statements, who speak without proof).”

وَلْيَقُومُوا مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٨٠﴾

30. “O my people! Who will assist me (in any way) against (the punishment of) Allaah if I (totally) discard them (the poor Mu'mineen)? Will you not take heed (ponder over the situation)?”

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ
لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنَّي إِذَا لِّلْمَنِ الظَّالِمِينَ ﴿٣١﴾

31. “I do not say to you that I possess the treasures of Allaah (I can neither produce miracles nor punishment as and when I please), nor do I have knowledge of the unseen (which no Nabi has), nor do I say that I am an angel (as you claim I should be) and I cannot say concerning those whom you look down upon that Allaah will never grant them good. Allaah knows best what is in their hearts (Allaah will elevate their status in the Aakhirah because of their Imaan). In that case (if I say these things), I will certainly be of the (worst) wrongdoers.”

قَالُوا يُونُسُ قَدْ جَادَلْتَنَا فَكُتِّرْتِ جَدَالَنَا فَأَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾

32. They (the people) said, “O Nooh! You have disputed with us and disputed to a great extent (after 950 years of preaching). So bring forth what (punishment) you promise us if you are of the truthful ones.”

قَالَ إِنَّمَا يَتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

33. He said, “Only Allaah will bring it (the punishment) if He wills, and (when it comes) you will be unable to escape.”

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَصْحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ
تُرْجَعُونَ ﴿٣٤﴾

34. “My advice to you shall not benefit you if I intend to guide you while Allaah intends to send you astray (allows you to stray). He is your Rabb (who controls your affairs) and to Him shall you be returned (for reckoning after death).” (The Kuffaar of Makkah also made similar objections and therefore received the same replies.)

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَائِي وَأَنَا بِرَبِّي مِمَّا تُجْحَرُونَ ﴿٣٥﴾

35. Or (besides these objections,) do they (the Kuffaar of Makkah) say that he (Rasulullaah ﷺ) fabricated (forged) it (the Qur'aan)? Say (to them O Rasulullaah ﷺ), “If I had fabricated it (the stories in the Quraan), then the crime is mine and (you are absolved from it just as) I am absolved of the crime that you carry out (your crime of rejecting Allaah's word and saying that it is mine).”

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

36. It was revealed to Nooh (عليه السلام), “None of your people shall ever have Imaan (in

future) but those who already have Imaan, so do not be grieved by what (Shirk) they do.”

وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيُنَا وَلَا تَتَخَطَّبْنِي فِي الدِّينِ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٧٧﴾

37. “Build an ark before Us (under our guidance and protection) and by Our revelation (commands) and do not address Me regarding the oppressors (do not intercede on behalf of any of the Mushrikeen). They shall certainly be drowned (in the flood that is to come).”

وَيَصْنَعِ الْفُلَكَ وَكَلَّمَ مَرْعِيَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُونَ مِنِّي فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٧٨﴾

38. (Complying with Allaah's command,) He (Nooh عليه السلام) continued to build the ark. Whenever the leaders of his people passed by him, they mocked him (among other insults, they told him that he was foolish to build an ark when there was no water about). He (Nooh عليه السلام) said, “If you mock us, then we shall also (have an opportunity to) mock you just as you do to us.”

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٧٩﴾

39. “Soon (when Allaah's punishment comes) you shall come to know who will be afflicted by a humiliating (degrading) punishment (in this world) and to whom shall an eternal punishment come (in the Aakhirah).”

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجٍ بَازِيٍّ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٨٠﴾

40. (Events continued in this manner) Until (the time when) Our command came (for the punishment to commence) and water began to gush from the (fountain from the) earth (as a sign to Nooh عليه السلام that the flood was imminent). We said (to Nooh عليه السلام), “Load (embark) on the ark a pair (male and female) from every (species) and your family; except those against whom the decision (to be punished) has been passed (his wife and one of his sons); and (also load on the ark) whoever has Imaan (all the Mu'mineen).” With him, there were only a few (people) who had Imaan. (Various reports cite different numbers, ranging from six to eighty-two.)

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَحْرَهَا وَرُسُهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٨١﴾

41. He (Nooh عليه السلام) said, “Embark on it! With the name of Allaah shall it travel and anchor. Surely my Rabb is the Most Forgiving, the Most Merciful.”

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ قَفَ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبْنِي أَرْكَبَ مَعَنَا وَلَا

وَمَالَهُ الرَّاءِ
وَقَدْ خُصَّ بِفَتْحِ الْبَاءِ

تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾

42. And it (the ark) travelled (without danger and fear) with them amid waves that were like mountains (in size). Nooh عليه السلام called unto his (Kaaafir) son who was detached (stood apart from them outside the ark) saying, “O my son! Board with us and do not be of the Kaafiroon!”

قَالَ سَاوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾

43. He replied, “I shall shortly take refuge (shelter) on a mountain that will rescue (save) me from the water.” Nooh عليه السلام said, “Today none can rescue (another) from the command (punishment) of Allaah except him on whom Allaah has (special) mercy.” Then a wave separated (forever) the two (Nooh عليه السلام and his son) and he (the son) became of those who were drowned.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَلِیسْمَاءُ أَقْلَعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

44. (After all the Kuffaar were drowned) The order was issued (from Allaah), “O Earth! Swallow your water and O sky! Stop (raining)!” The water subsided, the decision (to destroy the people of Nooh عليه السلام) was over and the ark settled on Mount Judi. It was announced, “May the (tremendously) oppressive nation be distanced (far removed from Allaah's mercy).”

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾

45. Nooh عليه السلام called to his Rabb saying (asking about what he knows), “O my Rabb! Surely my son (who was drowned) is from my family and indeed Your promise (to rescue my family from the flood) is true. (Why was he then not blessed with Imaan and not saved from the flood?) (However,) You are the Best of Judges (there must therefore be good reason why You allowed him to drown).”

قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾

46. Allaah said, “O Nooh! Indeed he was not from your family (he was not destined to be a Mu'min like the others and therefore could not be saved). His actions were certainly incorrect (he committed kufr and rejected Imaan), so do not ask Me about that which you have no knowledge (do not ask me to save him when you have no knowledge about his inner condition). I advise you not to be of the ignorant (those who make requests about another which they do not have knowledge).”

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٧﴾

47. (Realising that he was wrong to ask about his son) Nooh عليه السلام said, “O my Rabb! I seek Your protection from asking You about things about which I have no knowledge. If You do not forgive me and have mercy on me, I will be of the losers.”

قِيلَ يُونُحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا
عَذَابٌ أَلِيمٌ ﴿٤٨﴾

48. It was commanded, “O Nooh! Disembark (from the ark) with peace from Us and blessings upon you and upon those parties with you (they and their progeny will benefit who accept Imaan). And there shall be many parties (of Kuffaar) to whom We will grant enjoyment (in this world) and then subject them to a torturous (painful) punishment (in the Akhirah).”

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ
لِلْمُتَّقِينَ ﴿٤٩﴾

49. This story (of Nooh عليه السلام) is from the accounts (knowledge) of the unseen that We inspire you with (O Rasulullaah ﷺ). You and your people were unlikely to have knowledge about this before (the coming of the Qur'aan). So be steadfast (continue preaching Islaam and patiently bear the harassment and tortures of the Kuffaar just as Nooh عليه السلام had done) ! Indeed the final outcome will be in favour of those who have Taqwa.

وَالِى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

50. To the (nation of) Aad We sent their brother Hood عليه السلام (as a Nabi). He said, “O my people! Worship (Only) Allaah. There is no Ilaah besides Him. You people are only lying (when you attribute partners to Allaah).”

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾

51. “O my people! I do not ask you for any reward for (preaching) this (message of Towheed to you). My reward is the responsibility of that Being Who created me. Do you not understand (that there must be truth in my message if I am exerting myself so greatly without any ulterior motives) ?”

وَلِيَقَوْمٍ اسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تَوْبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَبِزْدِكُمْ قُوَّةً إِلَى قُوَّتِكُمْ
وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

52. “O my people! Seek forgiveness from your Rabb, then turn to Him (fulfil His commands). He will then send abundant rains to you and add strength to your strength. And do not turn (constantly) away as wrongdoers (as Mushrikeen).”

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

53. They replied, "O Hood! You have not brought forth a proof (a miracle to prove that you are a Nabi). We will not leave our gods merely on your word (without proof), nor shall we believe in you (without proof)."

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوِّ قَالَ إِنْ شَهِدَ اللَّهُ أَنِّي رَسُولُهُ وَإِنِّي لَمِّنْ شَرِّ مُنَافِرِينَ ﴿٥٤﴾

54. "All we have to say is that one of our gods has afflicted (smitten) you with evil (made you insane)." He said, "I call Allaah to Witness and you (also) to witness that I am absolved (free) of (I do not worship) the partners that you have..."

مِنْ دُونِهِ فَكَيْدُؤُنِي جَمِيعًا ثُمَّ لَا تُنْظِرُونَ ﴿٥٥﴾

55. ...apart from Allaah. So all of you may plot against me and do not grant me any respite."

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا أَهْوَاؤُهَا بِنَاصِيَتِهَا إِنِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

56. "Undoubtedly I rely only (solely and totally) on Allaah, Who is my Rabb and your Rabb. He has (full) control of the forelocks of every creature (complete control of them. You can therefore do me no harm without His permission). Indeed, my Rabb is on the straight path (the path of truth and justice so walk on it and you will meet Allaah)."

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَسَخَّخْتُ لِرَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

57. "So if you turn away, then (know that) I have certainly conveyed to you that (message of Towheed) with which I have been sent to you. My Rabb (does not need you to worship Him because He) can substitute you with another nation (who will be obedient to Him) and (by not worshipping Him) you will not be able to harm Him in the least. Without doubt, my Rabb is Aware of all things."

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

58. When Our order (punishment) came, We saved (completely) Hood and those with him by Our mercy. We (safely) rescued him from a severe punishment (a severe windstorm that lasted for 7 nights and 8 days).

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

59. This was the Aad! They rejected the Aayaat (signs) of their Rabb, disobeyed His Rusul (disobeying one Rasool is equal to disobeying all the Rusul because they all conveyed the message of Towheed), and (instead of following the Rusul, they) followed the instruction of every obstinate tyrant.

وَأْتَعُوْنِيْ هٰذِهِ الدُّنْيَا لَعَنَہُ وَيَوْمَ الْقِيٰمَةِ اَلَا اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ اَلَا بَعْدَ الْعَادِ قَوْمُ هٰؤُلَاءِ ۝٥٩

60. Curse (being far from Allaah's mercy) was made to follow them in this world and in the Aakhirah as well. Behold! The Aad disbelieved in their Rabb. Behold! May the Aad, the people of Hood عليه السلام be distanced (from Allaah's mercy)!

وَالِى ثَمُوْدَ اٰخَاهُمْ صٰلِحًا قَالَ يٰقَوْمِ اعْبُدُوْا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُ هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاسْتَعْمَرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تَوَلَّوْا اِلَيْهِ اِنَّ رَبِّىْ قَرِيْبٌ مُّجِيْبٌ ۝٦٠

61. To the (nation of) Thamud We sent their brother Saalih عليه السلام (as a Nabi). He said, "O my people! Worship (Only) Allaah. There is no Ilaah for you besides Him. He created you from the earth and settled you on it. So seek forgiveness from Him, then turn to Him. Undoubtedly, my Rabb is Near, Responsive (sympathetic)."

قَالُوْا لِيٰصْلِحْ قَدْ كُنْتَ فِىْنَا مَرْجُوًّا قَبْلَ هٰذَا اَتَنْهٰنَا اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَاؤُنَا وَاَتَنَا لِفِىْ شَكٍّ مِّمَّا تَدْعُوْنَا اِلَيْهِ مُّرِيْبٌ ۝٦١

62. They said, "O Saalih! Certainly we entertained high hopes in you before (before you started preaching Towheed to us, we thought that you would be one of our leaders or a saint because of your wisdom and intellect). Do you forbid us from worshipping what our forefathers worshipped? Surely we are in such doubt about what you call us towards that it has cast us into uncertainty."

قَالَ يٰقَوْمِ اَرَايْتُمْ اِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّىْ وَاتَّبَعْتُمْ مِّنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِىْ مِنَ اللّٰهِ اِنْ عَصَيْتُهُ فَمَا تَزِيْدُوْنِىْ غَيْرَ تَخْسِيْرٍ ۝٦٢

63. He said, "O my people! Tell me. If I am upon a clear proof from my Rabb (which proves that I am a Nabi) and He has granted me a mercy (Prophethood) from Himself, who will assist me against (the punishment of) Allaah if I disobey Him (by doing what pleases you and not conveying the message of Towheed that He has commanded me to convey) ? (By discouraging me from doing what I have been commanded to do and asking me to follow you) You only increase me in loss (increase my misfortune because this will attract Allaah's punishment)."

وَلِيَقَوْمِ هٰذِهِ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةٌ فَذُرُّوْهَا تَاْكُلْ فِىْ اَرْضِ اللّٰهِ وَلَا تَمْسُوْهَا بِسَوْءٍ فَيَاْخُذْكُمْ عَذَابٌ قَرِيْبٌ ۝٦٣

64. “O my people! This (camel which emerged from the mountain) is Allaah's camel (which He has sent) as an Aayah (miracle) for you (to prove to you that I am Allaah's Nabi). So leave it to graze in Allaah's land and do not touch it with evil intent, for then a near (swift) punishment shall afflict you.”

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدٌ غَيْرُ مَكْذُوبٍ ﴿٦٤﴾

65. However, they killed it (hamstrung, the pregnant she camel), to which he (Saalih عليه السلام) said, “Enjoy yourselves in your homes for three days (after which Allaah's punishment will destroy you). This is a promise that will not prove false.”

فَلَمَّا جَاءَ أَمْرُنَا لِبَنِي إِسْرَءِيلَ أَنِ امْضُوا مَعَ رَسُولِنَا الَّذِي أَتَاكُمْ بِآيَاتِنَا وَمَا نَرَىٰ بِهِنَّ إِيمَانًا بِرُسُلِهِمْ وَجَاءُوا نَارَ اللَّهِ كَغَاثٍ سَاغِيَةٍ فَلَاقُوا نَارَهُمْ كَعِيقَةٍ ﴿٦٥﴾

66. When Our order (punishment) came, We saved Saalih عليه السلام and those who had Imaan with him by Our mercy and (We also saved them) from the humiliation of that day (being the victim of Allaah's punishment is humiliating). Indeed your Rabb is Powerful, the Mighty.

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جِثْمِينَ ﴿٦٦﴾

67. A (terrible) scream (from the sky) seized (killed) the oppressors and they were left lying face down in their homes...

كَأَن لَّمْ يَغْنَوْا فِيهَا آلَ الْإِنسَانِ ثَمُودَ أَكْفَرُوا بِرَبِّهِمْ أَلا بَعْدَ الثَّمُودِ ﴿٦٧﴾

68. ...as if they had never existed there. Behold! The Thamud disbelieved in (denied) their Rabb. Behold! May the Thamud be distanced (from Allaah's mercy).

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ قَالَتْ أُنْثَىٰ إِنِّي ظَنَنْتُ أَنِّي مُنْكِحٌ لِّغُلَامٍ خَلْقٍ كَرِيمٍ ﴿٦٨﴾

69. Indeed Our messenger angels came to Ibraheem عليه السلام with good news (that he will father a son and have grandsons afterwards) and greeted him with (the words of) Salaam. He said, “Salaam (Peace be on you too),” and did not hesitate to bring a roasted calf (to entertain them). (However, they did not partake of the meal because angels do not eat.)

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَّرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ إِنَّا أَرْسَلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٦٩﴾

70. When he noticed that their hands were not reaching towards it (to eat), he grew fearful of them (thinking that they had come to harm him). They said, “Do not fear. We (are angels who) have been sent to (destroy) the nation of Loot عليه السلام.”

وَأَمْرًا لَهُ قَائِمَةٌ فَضَجَّكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧٠﴾

71. His wife (Sarah), standing by, laughed (with happiness) as We conveyed to her the good news (that she would be giving birth to a son by the name) of Is'haaq (not Ismaee), and (that she will have a grandson by the name of) Ya'qoob after Is'haaq.

قَالَتْ يُونِئِيْءُ اَلِدُّ وَاَنَا عَجُوزٌ وَّهٰذَا بَعْلِي شَيْخًا اِنَّ هٰذَا لَشَيْءٌ عَجِيْبٌ ﴿٧١﴾

72. She said (in astonishment), “Oh dear! Shall I bear a child when I am an old woman (of over 80 years) and my husband here is an old man (of over 100 years)? This is indeed a strange event!”

قَالُوْا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكَتُهُ عَلَيْكُمْ اَهْلَ الْبَيْتِ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ﴿٧٢﴾

73. They (the angels) said, “Are you surprised (wondering) at the command (and power) of Allaah (Who can do anything)? May Allaah's mercy and blessings be on you, O members of the household (of Ibraheem). Verily He is Worthy of all praise, The Exalted.”

فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ الرُّوْحُ وَّجَآءَتْهُ الْبُشْرٰى يُجَادِلُنَا فِى قَوْمٍ لُّوْطٍ ﴿٧٣﴾

74. When the fear left Ibraheem and the good news reached him, he pleaded with Us regarding the nation of Loot (he debated that the angels should not destroy a city when there are Mu'mineen in it).

اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ ﴿٧٤﴾

75. Surely Ibraheem was forbearing (tolerant), compassionate and repentant (to Allaah).

يٰۤاِبْرٰهِيْمُ اَعْرِضْ عَنْ هٰذَا اِنَّهٗ قَدْ جَآءَ اَمْرُ رَبِّكَ وَاِنَّهُمْ اٰتِيهِمْ عَذَابٌ غَيْرُ مَرْدُوْدٍ ﴿٧٥﴾

76. (However, when the debate grew too long, the angels said) “O Ibraheem refrain (turned away) from it (stop debating). Without doubt the command of your Rabb has come (and it shall take place). There shall surely come to them a punishment that cannot be turned away.” (Of course, the Mu'mineen and Loot will be saved.)

وَلَمَّا جَآءَتْ رُسُلُنَا لُوْطًا سِىِّءَ بِهٖمْ وَضَاقَ بِهِمْ دَرْعًا وَقَالَ هٰذَا يَوْمٌ عَصِيْبٌ ﴿٧٦﴾

77. When Our messenger angels came to Loot, he became distressed because of their presence and his heart tightened (because the angels appeared as handsome young men, Loot feared that his people would want to commit sodomy with them). He said, “This is a day of misfortune.”

وَجَآءَهُ قَوْمُهُ يَهْرَعُوْنَ اِلَيْهِ مِنْ قَبْلِ كَاٰنُوْا يَعْمَلُوْنَ السَّيِّاٰتِ ط قَالَ يَقَوْمِ هٰؤُلَاءِ بَنٰتِىْ هُنَّ اَطْهَرُ لَكُمْ

فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ۖ

78. (As he feared,) His people came running to him (to see his guests). (This was nothing new because) Before this they had always engaged in evil deeds (sodomy and other evil acts). He (Loot عليه السلام) said, "O my people! These daughters of mine (the women of our tribes) are purer for you (to marry and satisfy yourselves with), so fear Allaah and do not disgrace (degrade) me in front of my guests. Is there not a (single) righteous man among you (who can convince the others)?"

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ۖ

79. They replied, "You know very well that we have no interest in your daughters (the women). You are also well aware of our intentions (desires)."

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ مُرْكِنٍ شَدِيدٍ ۝

80. He said, "If only I had some might (strength) against you or (if only) I could seek protection from a strong pillar (a powerful tribe)."

قَالُوا يَلُوْطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلَوْا إِلَيْكَ فَاصْرِبْ أَهْلَكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ۝

81. The angels said, "O Loot! We are the messengers of your Rabb. They will never be able to reach (harm) you. So leave (the cities) with your family during a portion of the night, and none should turn to look back; excepting your wife, (do not take her with you because) she will be afflicted with the same punishment that shall afflict them (she had informed the people about the coming of their guests). The morning has been fixed for the punishment. Is the morning not soon enough?"

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّن سِجِّيلٍ مُّنْضُودٍ ۝

82. When Our order (punishment) came, We made the upper portion of the land the lower portion (the cities were lifted and then thrown upside down) and We rained down on the land continuously falling stones of pottery clay ...

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ۝

١٥٠

83. ...that were marked by your Rabb (every stone bore the name of the person it was meant to strike). These (destroyed cities) are not far from the oppressors (from the Mushrikeen of Makkah, who passed by them when they travelled to Shaam).

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ

وَالْمِيزَانَ إِنِّي أَرْكُمُ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

84. To (the people living in the town of) Madyan We sent their brother Shu'ayb عليه السلام (as a Nabi). He said, "O my people! Worship (Only) Allaah. There is no Ilaah for you besides Him. Do not reduce (articles) in weight and measure (do not underweigh and undermeasure when trading). Indeed I see you in fortunate (prosperous) circumstances but (if you continue doing wrong) I fear for you the punishment of a day that will surround all (when everyone will be destroyed)."

وَلْيَقُومُوا أَوقُوا الْمِيزَانَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

85. "O my people! Weigh and measure in full with justice, do not decrease for people their things (do not give them less than they pay for) and do not spread corruption on earth (by committing kufr, Shirk and oppressing people)."

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ؕ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾

86. "That which Allaah leaves with you (after you have given others what is due to them) is better for you (than the excess that you wrongfully take from them) if you are Mu'mineen. (I can only advise you for) I am not a warder (guard) over you (and cannot force you to listen)."

قَالُوا لَشُعَيْبُ أَصْلَوكُ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

87. They said, "O Shu'ayb! Does your salaah (prayers) instruct you (to tell us) that we leave what our forefathers worshipped or (does it instruct you to tell us that we should leave) doing as we please with our wealth? Surely you are (more) tolerant and sensible (than this)."

قَالَ لَيَقُولُنَّ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكُمْ إِلَىٰ مَا أَنهَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

88. Shu'ayb عليه السلام said, "O my people! Tell me. If I am on a clear proof from my Rabb (which proves that I am His Nabi) and He provides a bountiful provision for me, (then how can I stop preaching Towheed to you?). I do not wish to oppose you in a manner that I do the same things that I forbid you from doing (I shall therefore never instruct you to do anything that I am not willing to do myself. So accept what I tell you without fear). I only wish (for your) reformation as far as I am able (to make it possible). My ability is only from Allaah. Only on Him do I rely and only to Him do I turn."

وَلْيَقَوْمٍ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمُ نُوحٍ أَوْ قَوْمُ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنْكُمْ بِبَعِيدٍ ۝٨٩

89. "O my people! Let not your opposition for me (*refusal to accept guidance*) cause the same punishment to afflict you as afflicted the nation of Nooh عليه السلام or the nation of Hood عليه السلام or the nation of Saalih عليه السلام. And the nation of Loot were not far off from you (*in memory and location*)."

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تَوَبُّوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ۝٩٠

90. "Seek forgiveness from your Rabb then turn to Him. Indeed my Rabb is Most Merciful, Most Loving (*to His repentance servant*)."

قَالُوا لَشُعَيْبٌ مَّا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِينَا ضَعِيفًا وَلَوْلَا هَظْمُكَ لِرِجْمِكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ۝٩١

91. (*Having no argument against him,*) They (*scornfully*) said, "O Shu'ayb! We do not understand much of what you say, and we consider you to be a weakling among us. If it were not for your tribe (*who are there to protect you*), we would have certainly stoned you. You are not deserving of (*any*) honour (*respect*) in our opinion."

قَالَ يَقَوْمِ ارْهَاطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُ لَكُمْ ظَهْرِيَّ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ۝٩٢

92. He (*Shu'ayb عليه السلام*) said, "O my people! Is my tribe more deserving of honour to you than Allaah Whom you have cast behind your backs (*you have regard for me only because of the tribe I belong to rather than because of the fact that I am Allaah's Nabi*) ? Verily my Rabb surrounds all that you do (*He knows all that you do and will take you to task for it for you can never escape His grasp*)."

وَلْيَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ۝٩٣

93. "O my people! Carry out your actions as you are (*presently doing*). I too am carrying out my actions. Soon you shall come to know to whom (*you or me*) such a punishment come that will disgrace him, and (*soon you shall come to know*) who is a liar. Keep waiting (*to see which of us is right*). Indeed I am waiting with you (*for the divine decision*)."

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْئَةَ فَاصْبِرُوا فِي ديارِهِمْ جُثِمِينَ ۝٩٤

94. When Our command (punishment) came, We rescued (saved) Shu'ayb عليه السلام and those who had Imaan with him by Our mercy. A scream seized (killed) the oppressors and they lay face down in their homes...

كَانَ لَمْ يَخْنَوْا فِيهَا إِلَّا بُعْدَ الْمَدَيْنِ كَمَا بَعْدَتْ ثَمُودُ ٩٥

٩٥

95. ...as if they never existed (lived) there. Behold! May (the people of) Madyan be distanced (from Allaah's mercy) just as the Thamud were distanced (cursed).

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبينٍ ٩٦

96. Verily We sent Moosa عليه السلام with Our Aayaat (miracles) and a clear proof...

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ٩٧

97. ...to Fir'oun and his ministers. However, (instead of following Moosa عليه السلام) they followed the orders of Fir'oun, and the orders of Fir'oun were improper (which led them to their destruction in both worlds).

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْدَدَهُمُ النَّارُ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ٩٨

98. He (Fir'oun) will lead his people on the Day of Qiyaamah and (since they will follow him as they did in this world, he will) enter them into the Fire (of Jahannam, just as they followed him into the cold water that drowned them). It is an evil place indeed where they shall be entered.

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بُئْسَ الرِّفْدُ الْمَرْفُودُ ٩٩

99. Curse (being far from Allaah's mercy) has been made to follow them (Fir'oun and others like him) in this world and in the Aakhirah as well. It will be an evil prize (punishment) that they will receive.

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ١٠٠

100. This (incident of Moosa and Fir'oun) is from the narratives of the cities that We relate to you (O Muhammad). Some of them are still standing, while others have been harvested (have been destroyed).

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ
لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ إِلَّا تَتَابُعًا ١٠١

101. We did not oppress (wrong) them (the destroyed people) but they oppressed themselves (by inviting Allaah's punishment when they committed Shirk). **Their gods which they called upon (worshipped) besides Allaah were of no benefit to them at all when the command (punishment) of your Rabb came. (On the contrary,) They (their false gods) only increased them in destruction** (because they were punished according to the extent to which they worshipped these gods).

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٧﴾

102. Such is the grasp (punishment) of your Rabb when He seized a town that is oppressive (that commits Shirk). Indeed His grasp (punishment) is painful and severe.

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٨﴾

103. Surely in them (in the narratives mentioned) are signs (lessons) for him who fears the punishment of the Akhirah. That (Day of Qiyaamah) shall be a day when people will be gathered (on the Plain of Reckoning to account for their actions) and that will be the day when all will be present (no one will be able to absent himself).

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٩﴾

104. We shall postpone it (Qiyaamah) only for a specified time (so that it occurs only when Allaah has destined it to be).

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿٢٠﴾

105. When that day (of Qiyaamah) will dawn, a soul will speak only with Allaah's permission. Some of them (creation) will be unfortunate, while others will be fortunate.

فَأَمَّا الَّذِينَ شَقُّوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿٢١﴾

106. As for those who will be unfortunate, they will certainly be in the Fire, where they will scream and shout (with sounds resembling the braying of a donkey).

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿٢٢﴾

107. They will live there forever as long as the skies and the earth exist (until eternity), except as your Rabb wills (if Allaah wills that the period be shortened, He may shorten it for whom He wills. However, Allaah will not allow a Kaafir to emerge from Jahannam because eternal punishment has been promised for him). Undoubtedly your Rabb can perfectly accomplish whatever He wills.

وَأَمَّا الَّذِينَ سُجِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ

عَطَاءٌ غَيْرَ مَجْدُوذٍ ﴿١٠٨﴾

108. As for those who will be fortunate, they will certainly be in Jannah, where they will live forever, as long as the skies and the earth exist, except as your Rabb wills (if Allaah wills that the period be shortened, He may shorten it for whom He wills. However, Allaah will not will that a Mu'min should emerge from Jannah because eternal happiness has been promised for him). This prize (reward) will never end.

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبدُونَ لَآئِمَّا يَعْبُدُونَ إِلَّا كَمَا يَعْبدُوا آبَاءَهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوْفُونَ
نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ ﴿١٠٩﴾

109. So do not be in doubt about what (idols and false gods) these people worship (worshipping their gods will certainly earn them Allaah's punishment). They merely worship as their forefathers worshipped before (and will therefore suffer the same fate as their forefathers). Verily We shall grant them their full share (of punishment) without deduction (reprieve or pardon).

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَأَنَّهُمْ لَفِي
شَكٍّ مِنْهُ مِرْيَينَ ﴿١١٠﴾

110. Indeed We had granted Moosa ﷺ the Book (Torah), after which differences arose about it (causing people to reject it). If it were not for a word (decision) that proceeded (clime) from your Rabb (that they will be punished in the Aakhirah), the decision (that they should be punished in this world) would have been passed between them. They are in such (so many) doubt about it that they have been cast into uncertainty (and cannot determine fact from fallacy or the truth from falsehood).

وَلَنْ كُلاَّ لَيُؤْفِقِينَ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

111. Without doubt your Rabb will certainly grant the full recompense (rewards or punishment) for the actions of every person there may be. Indeed He is Informed of whatever they do.

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

112. So remain steadfast (determined and constant) as you have been commanded and (the same applies to) those who repent with you (the Mu'mineen should also remain steadfast), and do not transgress the limits. Surely He sees what you do.

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

113. And do not incline towards (do not associate with and do not imitate) those who do wrong (the

Kuffaar), for then the Fire (of Jahannam) shall reach you and you will not have any helpers (to save you) against (the punishment of) Allaah and you will not be assisted (by anyone).

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُدْهِنُ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّكْرَيْنِ ﴿١١٤﴾

114. Establish salaah at the two ends of the day (with Fajr salaah and Zuhr salaah at the one end and Asr salaah and Maghrib salaah at the other) and during portions of the night (the Isha salaah). Verily good deeds (such as the five Fardh salaah) wipe out evil acts. This is advice to those who will take heed (remember).

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

115. Exercise sabr (patience) for undoubtedly Allaah does not put to waste (reduce) the reward of those who do good.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾

116. Besides a few of them whom We had rescued (saved from punishment), why were there no more men of understanding from the nations of the past who would prevent (others from) corruption (kufr and Shirk) in the land? (However, instead of preventing others from kufr) The oppressors followed (indulged in) the luxuries they enjoyed and (just as the masses who) were criminals (they also did what the others did). (Had people prevented others from kufr, they would have all been saved from Allaah's punishment which comes when good souls are outnumbered).

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

117. It is not (the nature) of your Rabb to destroy cities unjustly when their inhabitants engaged in reformation (Allaah does not destroy people when they are Mu'mineen, actively reforming themselves and others and making an effort to spread their Deen).

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

118. If your Rabb had willed, He would have made all people a single nation (all practising the correct Deen. However, He did not intend this for reasons best known to Him). (Therefore,) They will always be disputing...

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

119. ...except those on whom your Rabb has mercy (such people will conscientiously follow the

teachings of the Ambiyaa without question). (Do not grieve about this because) Allaah had created them for this. (They are meant to dispute in this world because) The decree of your Rabb shall certainly be fulfilled: (the decree being) "I will definitely fill Jahannam with multitudes of man and Jinn." (Therefore, there will always be people who deserve to enter Jahannam.)

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى
لِلْمُؤْمِنِينَ ﴿١٢٠﴾

120. (O Rasoolullaah ﷺ) We (consoled) narrate to you (informed you about) all the narratives of the Rusul so that your heart may be strengthened (consoled) by them (so that you may take courage from them). In these (narratives) the truth (the true state of affairs) has come to you, as well as advice and a reminder for the Mu'mineen.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾

121. Tell those who do not have Imaan, "Continue performing acts as you are (doing). We are also performing (our deeds)."

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

122. "Wait (for your punishment) ! We are also waiting (to see your fate)."

يَعْلَمُ الْغُيُوبُ السَّمُوتِ وَالْأَرْضِ وَالْيَهْرُ يَجْعَلُ الْأَمْرُ كُلَّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

123. To Allaah belongs the unseen things of the heavens and the earth and to Him Alone will all matters return (in the Aakhirah when He will take people to task for what they did). So worship (Only) Him and rely on Him only. (And do not forget that) Your Rabb is not unaware of what you do.